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E. L. YODER, E. MASON, } Associate Editors.

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ADDRESS,
THE BRETHREN PUB. HOUSE,
ASHLAND, Ashland Co., OHIO

ASHLAND, O., August 17, 1887.

The General Conference of the Brethren Church will be held at Ashland, Ohio, Sep. 21, 1887.

CONVENTION RAILROAD ARRANGEMENTS.

Instructions to Delegates.

FIRST. Each person must purchase (not more than three days prior to the date of the meeting), a first-class ticket (either unlimited or limited) to the place of meeting, for which he will pay the regular tariff fare, and upon request the ticket agent will issue to him a certificate of such purchase (Form 2), unless said certificate accompanies this letter, in which case it should be properly filled up and signed by said ticket agent.

SECOND. If through tickets cannot be procured at the starting point, the person will purchase to th most convenient point where such through tickets can be obtained, and there repurchase through to place of meeting, requesting a certificate (or have the certificate enclosed) properly filled out by the agent at the point where repurchase is made.

THIRD. Tickets for the return journey will be sold by the ticket agents at the place of meeting, at one-third the highest limited are, only to those holding certificates f(Form 2), signed by the ticket agent at point where through ticket to the place of meeting was purchased, and countersigned by the secretary or clerk of the convention, certifying that the holder has been in attendance upon the convention.

FOURTH. It is absolutely necessary that a certificate be procured, as it indicates that full fare has been paid for the going journey, and that the person is therefore entitled to the excursion fare returning. It will also determin the route via which the ticket for return journey should be sold, and without it no reduction will be made, as the rule of the association is that "No refund of fare will be made, on any account whatever, because of failure of the parties to obtain certificates."

FIFTH. Tickets for return journey will be furnished only on certificate procured not more than three days before the meeting assembles, and will be available for continuous passage only; no stop-over privileges being allowed on tickets sold at less than full fares. Certificates will not be honored unless presented within three days after the date of adjournment of the convention.

SIXTH. Ticket agents will be instructed that excursion fares will not be available unless the holders of certificates are properly identified, as above described, by the secretary or clerk, on the certificate, which identification includes the statement that fifty or more persons, who have purchased full fare tickets for the going passage, and hold properly receipted certificates, have been in attendance at the meeting.

REMEMBER.

1. You must purchase a ticket at the point from which you start, and ask the ticket agent to give you a certificate.

2. Before you leave Ashland, you must have EDWARD MASON to sign this certificate, which will entitle you to a return ticket at *one third* the regular fare.

3. It would be well to see your ticket agent before the day you start, and if he does not have certificates of the American, European, Asiatic and African Railroad, inquire the nearest point on your route where you can purchase a through ticket.

Program of Convention.

The result of the deliberations of the National Executive Committee, calling a convention of the Brethren church, was published in No. 8, current volume of the EVANGELIST, but as many have mislaid their paper and are making inquiry regarding the program, and some changes, also, having been made from the original, we submit a republication of the proceedings and program, with the changes of speakers and place of holding the convention as made by the committee. The following is therefore,

THE REVISED PROGRAM OF THE CONVENTION:

1st. We call a National Convention of the Brethren church to meet at Ashland, Ohio, on Wednesday, September 21, 1887.

2. That said convention be composed of delegates from the different congregations of the church as organized upon the Bible-alone platform, suggested at the Dayton convention, and all others who desire to co-operate with the Brethren church in its work of restoring the union of Christians upon the principle that Christ is the only head of the church, and the Gospel the only bond of union for Christians.

3. The number of delegates to be sent by the congregations to be determined by the congregations themselves, and we recommend that the larger congregations send two or more delegates, and the weaker may join with others in sending one delegate to represent two or more congregations.

4. That the delegates need not be confined to the ministers or elders, and that the sisters as well as the brethren shall have a voice in its deliberations.

The need for the National Convention at this time is for the purpose:

a. The strengthening of the bond of social and spiritual union between the members of Christ's body, and to confirm them in their faith and practice of the gospel taught.

b. To afford the congregations an opportunity of co-operating together in general missionary and church extension work.

c. In completing the work of the Dayton convention in regard to receiving and acting upon the reports of the committees appointed by that convention.

We appoint, as a committee on arrangement for the reception and entertainment of the convention, D. J. Myers and the Ashland City church.

To see to getting special rates on R. R's, A. L. Garber, J. H. Knepper, E. L. Yoder, Z. T. Livengood.

We appoint, the following sisters, a committee to arrange for and suggest a plan for a woman's department of church work to be presented to the Con.: Mrs. Bessie Perry, Ashland, O.; Mrs. Laura Slotter, Col., Ohio; Miss M. M. Sterling, Masontown, Pa.; Miss Anna Arnold, Parsons, Kan.; Mrs. Murray E. Sigerfoose, South Bend, Ind.

We suggest the following partial program:

Convention meet at 9 o'clock a. m. 1. Devotional exercises, 2. Address of welcome by Eld. Isaac Kilhefner. 3. Response by E L. Yoder in behalf of Executive Com. and convention. 4. Music. 5. Organization of the Convention.

The above is as far as the committee felt at liberty to arrange a program for the business of the convention, leaving it for the convention at this stage of its proceedings to appoint a committee to arrange the order of business.

In order that the convention may be entertained at different stages of its deliberations, we appoint the following brethren to speak on the subject annexed to their names, at such times as the convention may see proper to call upon them.

The importance of organized and systematic effort to promote church work, Eld. H. R. Holsinger.

A defense of our church discipline and government, Eld. Jos. W. Beer.

The doctrinal differences beteen the Brethren and German Baptist Churches, Eld. S. H. Bashor.

Essays by the women, as the women's committee may have prepared.

Our educational interests, Eld. P. J. Brown.

The Sunday School work, Eld. A. D. Gnagy.

Usefulness of tracts and religious publications, Eld. J. D. McFaden.

The Macedonian Cry, Eld. A. J. Hixson.

Ashland College, Eld. H. R. Holsinger.

E. L. YODER, Chairman.
W. J. H. BAUMAN, Clerk.

An Unwise Conclusion.

"I fear a rupture at the con., and shall absent myself from it."

This text is a paragraph of a postal card recently received by us, and we judge it to be a very unwise conclusion by the person who wrote it. It is easy to suppose from the language, that the brother would come if he felt just right. He gives as his reason that he fears a rupture. This may not, however, be his reason for not coming, but in this text it appears so. If such is the fact, then he is not discharging his Christian duty when he allows such a fear to prevent him from sharing in a work whose ostensible and actual purpose is to enhance the work of the church. If he believes there is any danger of a rupture, then as a true soldier of the Cross, he should have his armor on, and exert every power and influence at his command to prevent any thing of this character taking place. Ruptures are calamities whether they are of the body, or the church. This brother should quickly decide that he is coming to the convention, come down in humility and prayer before God, and then come in the name of the Lord of Hosts to assist in doing the Lord's work.

So far as we are concerned, we never entertain any such thought as that. We have prayed and sought for the platform under which Christ has laid the rock and on which the apostles placed the plank; and we believe we are on that platform. We pray to God to make us humble, give us wisdom and guide us through the world and make us useful. We believe this he will do. If our way is through affliction, torment, persecutions and prisons, we shall rejoice to be worthy to suffer for Christ's sake. If he has a less honorable path for us, we will praise his name for his Salvation: for the Lord has bought us with a price; we are his and he knows what to do with his own. If he chastises, we want to be sons and not bastards.

If there is a rupture in the Brethren Convention, it shall be because some one comes in his own strength to do his own will. But it is certainly pretty well established that man-will, for gospel, is a kind of goods that is in poor demand now. A true minister of the gospel stands next to the angels of heaven; but Popeism is the most despicable ism that Satan and his imps ever conceived, and any thing of that kind would be opposed, and would cause trouble. But we cannot see how any one can turn so squarely upon himself and attempt a measure of that character. It is necessary for every organization to hold some principle in common, and it is every preacher's duty to teach the people to avoid great and dangerous sins, and small sins too. In its relation to sin, a conference should do no more. Neither have any right to make new laws. All great sins are plainly pointed out by the Scriptures, and no one with ordinary judgment needs to be at a loss about what to do when they have them to deal with. Adulterers, drunkards, murderers and the covetous can not enter the kingdom of Heaven, and they are unfit to be in the church, and there need be no conference to tell when they should be disposed of, or make laws for that purpose.

We do not see what grounds there is for any one supposing that there is going to be a rupture at the Convention. It is sure that many of the brethren will not become the tools of dictators, but we do not see who there is that will so soon undertake to do a thing of this kind, after coming out of A. M. We do not see what any one expects to gain by such a course. With the German Baptists and Old Order Brethren on one side and the popular churches on the other no rational man would undertake such a thing. Our field is as broad as the earth and there will be twice as much for each worker to do as he is able, for the next half a century. If any one is an eagle and is looking for a carcass to perch upon, it would be hard to find by creating ruptures in our little church.

No, no one should nurse such feelings as this. There are no reasons for it. Where there are differences, we believe that the brethren will forbear. Then there is no occasion for a rupture. Our churches are under Congregational government, and unless some one attempts to replace it by priest-craft, each one can go about its business. The convention was called for the purpose of taking steps to systematize the work and establish methods by which we can work together more effectually and assist one another.

If any one is bound to call fire down from heaven to consume one who is casting out devils by some unknown authority there is room to do that without a rupture. If there are any who come and cannot conscientiously agree upon all points, there is still no occasion for a rupture. They can and should wish one another God speed, and stand fast in the liberty wherewith Christ made them free.

Lastly, there should be no rupture where there is nothing to rupture. What we should endeavor to do is to establish a system of missionary work upon the principles of the doctrine of Christ, and co-operation in benevolent works. There is no occasion for anything more.

The Sunday School Quarterlies and Immersion.

I remember when at the Ohio Sunday School Convention, a query was handed in, something in substance like this: "Where can we obtain the best Sunday School literature?" This query was consigned to me, and my answer to this query was, "1420 Chestnut street, Philadelphia." A certain brother took exceptions to our answer, and seemed to know of some other establishment that could produce literature that would suit us better. In another conversation with the same brother he intimated the literature of David Cook, of Chicago, was superior to that of the American Baptist Publication society.

I still stand firmly to my assertion made at the Sunday School Convention, that the literature that suits us, as a denomination, best, and which teaches us the gospel doctrine of immersion, is that published at 1420 Chestnut street, Philadelphia, Pa.

There may be some features of the Chicago literature which may surpass any other. They may employ more men with D. D. after their name. Their quarterlies may contain more original music and hymns suitable to the lessons. They may have the largest circulation. They may have the largest establishment. They may be the most popular, though not advocating any particular doctrine, and laying great claims to their undenominational feature of their literature. They may pander to the popular taste by publishing serial stories in their Sunday School papers. And they may possibly issue their periodicals a trifle cheaper. But for soundness of Gospel teaching and ability, none can surpass the Philadelphia literature.

This quarter we have an opportunity of judging this matter. Our lessons are in Matthew, and we have had lessons in which baptism was a prominent feature. Now we will compare the teaching in these quarterlies, and then we will let our brethren judge for themselves which is most in accordance with our faith and practice.

FROM COOK'S "COMPREHENSIVE QUARTERLY."

'*To be baptized.*' This was not a baptism of repentance, for Jesus had no sin of which to repent. But as he came to bear the sins of mankind, his baptism may be regarded as an approval of John's work of preaching the importance of repentance in order to obtain admission to the heavenly kingdom. His baptism was also a ceremony introducing him to his office of Messiah.

'*Suffer it to be so now.*' That is, for the present John must allow that he held a relation of superiority. Jesus had not yet assumed the duties of his office, and John was superior to him in so far as concerned his mission to introduce Jesus. '*To fulfill all righteousness.*' Jesus wished to show respect for the righteousness of the law. As a priest he would need anointing as a preparation for the duties of his office. The outward ceremony of baptism was but a symbol of the inner anointing of the Holy Ghost. It is also thought that Jesus' desire for baptism was in order that the importance of this ceremony might be impressed on those who should become his followers. As such, it would be necessary for all who wished to be made members of his kingdom.

Went up straightway out of the water.' Or, "from the water," as in the Revision.

Now in all candor, brethren, what could we learn about the mode of baptism from the